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THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).

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AN EASTER SERMON.

BY PRESIDENT CHARLES W. PENROSE, DELIVERED IN THE
TABERNACLE, SUNDAY, APRIL 20th, 1919, REPORTED BY
F. W. OTTERSTROM.

(Continued from page 343).

We members of the Church of Jesus Christ of Latter-day Saints stand for the resurrection of Jesus Christ as a literal fact, well supported by good testimony. The four writers that I have referred to—Matthew, Mark, Luke and John—testified to seeing and handling and knowing that Jesus Christ stood there in His body—His body and spirit rejoined. Peter writes about it and tells what became of the spirit of Christ after He yielded it up on the cross. Jesus spoke to the thief that was on one side of Him in the Crucifixion, and who resented the scurrilous remarks of the thief who was crucified on the other side, when the penitent thief called upon Jesus and said: "Lord remember me when thou comest into thy kingdom." Jesus replied: "To-day thou shalt be with me in Paradise." Jesus died, and, according to the belief of His disciples and of the Jews generally in those times, the good went to Paradise—Abraham's bosom as it is called—but the wicked went into Hades or Sheol—different names for the same place. Peter tells us that Jesus "being put to death in the flesh but quickened by the spirit, went and preached to the spirits in prison." You will find that in the first epistle of Peter, third chapter, 18-20 verses.

WORDS OF APOSTLE PETER.

"Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God; being put to death in the flesh but quickened by the spirit, by which also he went and preached to the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while

the Ark was a preparing, wherein few, that is, eight souls, were saved by water; the like figure whereunto even baptism doth also now save us."

Peter writes about this; and you can read that during the time that elapsed between Christ's yielding up the ghost on the cross and His resurrection He not only went to Paradise where the good go, but He went and preached to the spirits in prison. Read the parable of the rich man and Lazarus, that Jesus gave concerning the sphere between death and the resurrection of mankind, (Luke 16: 19-31) and you will get a little more light on the matter. Now, according to the testimony of John, in that great revelation that he had on the Isle of Patmos, he saw Jesus, and he heard Him declare that He had "the keys of hell and of death;" and in that revelation the Lord showed to him the universal resurrection that is to come, which you will find in the twentieth chapter of his book. He says:

"I saw thrones, and they sat upon them; * * * and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, * * * and they lived and they reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ. and shall reign with Him a thousand years." Then said he: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

CHRIST HAD KEYS OF HELL AND DEATH.

According to what John saw, Christ it seems had the keys of hell and of death. During the intermission between His death and His resurrection He performed that great mission, and had the keys of hell and of death, and He rose from the grave and appeared in His body to His disciples. He appeared many times after that, not only to those holy women, that I referred to, but He appeared to His disciples during forty days, came time and again; so you will read in the first chapter of the book of the Acts of the Apostles. He was with them and instructed them in regard to doing the work that was lying before them, before they were to receive that great endowment "the gift of the Holy Ghost," on the day of Pentecost. They were instructed by Him in their duties; and we are told, in the Epistle of Paul to the Ephesians, fourth chapter, that "When he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles;

and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." For forty days He was ministering among them, giving instructions as to the building up of His Church; so they knew what to do about carrying out His commandments.

BOOK OF MORMON EVIDENCE.

We have the testimony that I have referred to. We also have other testimony here in the Book of Mormon that I might read to you—an account of the visit of Jesus the Christ, in His resurrected body, to the ancient inhabitants of this western continent, called Nephites, the descendants of Lehi, who was brought over with a company to this land about six hundred years before the birth of Christ, and whose history is recorded in this Book. Here we have an account of the appearance of Jesus Christ, foretold by other prophets. He appeared to them and showed them the wounds in His hands and feet and side, established His Church among them, and chose twelve disciples to carry on the work on this Continent. He told them about going to other sheep that were not of that fold. Here is additional testimony to the fact that Jesus of Nazareth, put to death on the cross, was raised from the dead, and it was His body that was raised, when His immortal spirit returned to it on the third day after His crucifixion.

TESTIMONIES IN DOCTRINE AND COVENANTS.

We have here in the Book of Doctrine and Covenants, other testimonies that I have not time to read. I will merely cite you to them. In the first place we have the testimony of the boy Joseph Smith regarding a visit that the Father and Son paid to him, in vision, when he first prayed to the Lord for guidance, when he was a boy between fourteen and fifteen years of age. The Latter-day Saints are all familiar with this story. The Sunday-school children have learned about it and the various auxiliary organizations teach it; it is taught in all the classes of the Church. On that occasion Joseph Smith went by himself into the woods, close by his father's house, and knelt down and prayed to God to show him the right way. Amidst the troubles and difficulties that existed at the time, his mind was distracted by the different doctrines and preachings of revivalists. So he went to God, as he had learned to do from reading the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith." That is the key to it. So Joseph went in faith, believing with all his heart that he would receive an answer; and there appeared before him a heavenly vision, in

light brighter than the sun. The Father and Son appeared to him, and the Father said: "This is my beloved Son; hear him." Joseph not only saw Him, but heard Him and received His instructions not to go after any of the conflicting sects that had been set up by men, but to seek to God for the truth and it should be made known to him. That is his testimony.

I refer to another which is in the 76th section of the Book of Doctrine and Covenants. This revelation was given in February 1832, and there we read that Sidney Rigdon, with the Prophet Joseph Smith, prayed to the Lord for an understanding, clearly, of the words that I have quoted to you, that all should come forth from the graves, those that have done good in the resurrection of life and those that have done evil in the resurrection of condemnation. They declared that their eyes were opened, their understandings enlarged, and they saw Jesus the Christ at the right hand of God, and they heard the angels bearing testimony that He was the Son of the Most High; that "by him and through him and of him the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God." They relate what He told them in the glorious vision. As I said, I will not read it now because it would take up too much time. You can read it. If any of you folks have not a Doctrine and Covenants get one at the book stores, or borrow one, read it for it is one of the finest things of the kind that ever appeared in print. I will not except anything that there is in the Old Testament or the New Testament. Therein is a revelation from God explaining the future status of the human race in the various orders in which they will come forth, some to Celestial glory because they obey Celestial law; some to Terrestrial glory, because they did not advance farther than Terrestrial law. For all things, we are told in it, are governed by law, throughout the whole universe. All are governed by law. Then there is the Telestial, the third glory, for those who do not obey anything higher than that. Those people are found among the corrupt and the abominable, who have to welter in sorrow and distress until they are fit to come forth, having suffered the penalty of wrong, and they come into that lesser glory. The first glory is likened to the sun, the second is likened to the moon, the third is likened to the stars in heaven, which vary in their glory. Then there are a few who come forth, another group, but they have to return to their own place, because they would not receive the truth, and they go away into darkness with the devil and His angels in eternity; and the end and height and depth of their torment, no man knows, because it is not revealed.

OTHERS HAVE SEEN THE SAVIOR.

In another section of the Doctrine and Covenants, section 110, you can read that Joseph Smith and Oliver Cowdery, in the temple at Kirtland, Ohio, when the veil was parted, looked and

saw Jesus the Christ, standing on the breastwork of the pulpit, there before them, and heard his words, "even the voice of Jehovah," and they bear testimony that they saw Him and heard Him. I speak of this because these are public characters, and their testimonies are recorded; and there are others, who in vision in these latter times have had the eyes of their understanding opened, and they were able to see, by their spiritual eyesight, and they have beheld the features and form of the Savior of the world, and are willing to bear testimony to it to all nations. The Twelve Apostles of the latter days, who are sent out into all the world, themselves, or who send others to carry on the work, are special witnesses of Jesus Christ. They testify that they know He is indeed the Savior of the world, the Only Begotten of the Father in the flesh; that He died, that He atoned for the sins of the world; that "as in Adam all die," so in Christ shall all be resurrected and then give account in the eternal judgment for what they have done or neglected to do, until the wicked have "paid the uttermost farthing," or receive remission of sins through repentance and obedience. They are all in the hands of the great Father, and only a few, a very few, will receive that great banishment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Those are only a few, and they are they who have received the truth and then gone back on it, who have been enlightened with the word of God and know of His power, and have "crucified the Son of God afresh and put him to an open shame," by consenting to His death, or by the shedding of innocent blood. They deny Him, after He has been revealed unto them. These few go away into outer darkness, where there is weeping and wailing, and gnashing of teeth.

CHRIST THE GREATEST AND BEST OF ALL.

But all the rest, by the power of the Lamb, the Lamb slain from the foundation of the world, the Lamb without blemish and without spot, He who "did no sin, and guile was not found in his mouth," on whom death had no claim, He voluntarily laid down His life for His brethren, and for the sins of the world, as Peter, one of the apostles, had it, "to be testified in due time"; and all shall come forth by His power, for He is "the resurrection and the life." He was the firstborn of the mighty spirits who were born of God before this earth was made. He came in the meridian of time, but He was the first in all things with the Father, before He came here. By Him and through Him and of Him the wondrous creations of Deity were formed and framed and set in order. He came here and He was "the first begotten from the dead," just as His old apostles claimed, that He might be foremost, that He might stand at the head; that He, being purer and brighter and greater than any of His brethren, might stand above them. "Thou hast loved righteousness, and hated iniquity, and therefore God,

even thy God, hath anointed thee with the oil of gladness above thy fellows." was written of Him. He is the greatest being who ever trod this earth, the footstool of the Almighty. He was with the Father in the beginning, when it was framed, when the elements were brought together out of chaos and formed into a nucleus of this globe. He was at the head of the spirits that were the sons of God in the eternal world, and He stands there now, immaculate, the only living being in mortality who did no sin, and He is the greatest, the mightiest, and the brightest, and He died on the cross that mankind might live. When He was born, He was in a very humble condition, as we sang this afternoon—

"Jesus once of humble birth
Now in glory comes to earth."

MUST PREPARE FOR SAVIOR'S ADVENT.

He will surely come, and the servants of the Lord in this Church, ordained to the apostleship and the priesthood that He has revealed, are going forth to the world to prepare them for His coming, if they will only hearken to their voices. The multitude of them will not hearken, but there are means being prepared by the Almighty to awaken the world to repentance, and events are occurring, by war, by tumult, by plague, by famine, by various woes which are the beginnings of the great sorrows of the latter days, and especially by the means now set on foot to bring about peace among the nations—all these are preliminaries to the events that are to come, previous to His second advent. He will come in power and in might and majesty, as the King of kings, and the Lord of lords, and those who died in Him, those who received His word and are baptized unto Him, not only in water, but by the power of the Holy Ghost, they will be His at His coming. He is the firstfruits of the resurrection, and afterwards "those who are Christ's at his coming," and they will come forth in the first resurrection unto celestial glory, if they continue faithful and true and are prepared, if they, too, have washed their robes and made them white in the blood of the Lamb and have kept them spotless. They shall shine with Him, and they shall be among those who are nearest to the throne of God:

"Who are these arrayed in white,
Brighter than the noontday sun,
Foremost of the sons of light
Nearest the eternal throne?
These are they that bore the cross,
Nobly for their Master stood,
Suffers in His righteous cause,
Followers of the living God."

CHURCH OF CHRIST IS IN EXISTENCE.

There will be others who will come forth in their time and their season, for the gospel will be preached to every creature. That

is the mission which the Lord has brought back to the earth in these days, in the Church of Jesus Christ of Latter-day Saints, the Church which bears His name and has been organized under His direction, by His power, His spirit and His authority; and the same commission that was given to the ancient Apostles: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned" that is "condemned"—condemned already, because they will not receive the truth that will save them. They will have to go and take their doom; they will receive the punishment which is fit for them. Eternal justice will claim its own, and then mercy, sweet mercy, white-robed, angelic mercy, will step in and claim her own; and all things will come in according to the purposes of the Almighty. He is governed Himself by the principles of eternal right.

(TO BE CONCLUDED).

"UNCLE REMUS."—Uncle Remus is almost a household name in the United States, and his quaint drolleries about Brer Rabbit and Brer Fox have deservedly found friendly acceptance among all English-speaking nations. The inventor of these famous personalities was Mr. Joel Chandler Harris, whose "Life and Letters" form the subject of a volume compiled with care, affection, and reverence by his daughter-in-law, Mrs. Julian Harris, whose book makes most agreeable reading, gives a vivid picture of journalism in the Southern States after the Civil War, and a touching sketch of domestic felicity rarely surpassed. Uncle Remus, the pen-name under which Mr. Harris was universally known, must have been a loveable man, very retiring, and very shy, but who "grappled to his soul with hooks of steel" all whose friendship he had tried and found genuine, while they, on their side, returned his sentiments a hundredfold.

Born in Georgia, where he passed the whole of his life, in 1848, he was in his apprenticeship to the printing trade when the Civil War broke out, and although he was too young to take part in it he found himself at its close without employment or money. But he also found that he possessed the gift of writing humorous paragraphs, and soon made his way to a good livelihood, until, as Uncle Remus, he became famous. In truth, Harris did not know his own commercial value until others pointed it out to him, and certainly he did not seek the recognition which the world forced upon him. In every respect he was a perfect gentleman, endowed with exceptional powers in both poetry and prose, and although as a Southerner he at first felt sore at the defeat of the Confederates, he soon accepted the situation with complete and sincere loyalty. Among his most intimate friends were the late President Roosevelt and the late Mr. W. H. Page, the American Ambassador to London, who died only a few months ago.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 5, 1919.

EDITORIAL.

VICTORIA.

THE observation annually of Empire Day appears to obviate the necessity of a special celebration of Queen Victoria's hundredth anniversary. That her fame is established and her memory enshrined in the hearts of her people, requires no reminder of pageantry or display. In recalling this centennial period, by far the most momentous in the history of the world, certain conspicuous events and great characters are forcibly brought to mind. It would indeed be a history of magnitude, and a biography of amazing interest to mention all, or anywhere near all, that the world has witnessed and recognized in the development of civilization covering these past hundred years.

A few names of the good Queen's contemporaries will suffice to indicate the majesty, wealth, and wonder of the times, with respect to the men and their achievements that have distinguished the period as the golden era of science and of intellectual development; of the rise and decline of empires; of the purging of nations of their vilest iniquities; of the decadence of sectarian religious influence, and of the signs of the coming of the Kingdom of God and the establishment of His Church among men. Of the contemporary monarchs and statesmen, men of letters and science, of Queen Victoria's reign, France gave Louis Philippe, Napoleon III., and the Republic; with Thiers, Macmahon, Favre, Gambetta, Victor Hugo, Balzac, Rochefort, and Lamartine; Italy—Victor Emmanuel, Cavour, Garibaldi and Rossini, and the Popes Pío Nono and Leo XIII.; Germany—the Prussian kings Frederick William III. and IV., and Emperor Wilhelm I., and the Kaiser Wilhelm II., with Bismarck and Von Moltke, Krupps and Mendelssohn; Spain—Ferdinand, Isabella II., Amadeus and Alfonso XII., with Don Carlos, O'Donnell, Serrano and General Prim; Austria—Francis-Joseph, with Count Andrassy, Kossuth, and Radetzki; Russia—the Czars, Alexander and Nicholas in succession, with Gortchakof and Tolstoy; Turkey with Sultan Abdul Aziz in a long reign; Dom Pedro of Brazil, and Juarez and Diaz of Mexico.

The United States with twelve or fourteen of its Presidents, including the great Lincoln, Grant, Irving, Longfellow, Lowell, Hawthorne, Morgan, Morse and Bell, Peabody, Anthony, Phillips and Beecher.

In England a few of the statesmen and soldiers that served Her Majesty, besides the Prince Consort, were Palmerstone, Earls

Grey, Russell, Aberdeen, Peel, Gladstone and Disraeli, Salisbury, Wellington, Napier, Havelock and Clyde, Wolseley, Gordon, and Roberts; and in letters and finance, science, music, and art: Thackeray, Wordsworth, Tennyson, Dickens, George Eliot, Livingstone, Landseer; Burton, Carlyle, and Scott; Bronte, Spencer, Tait, Cobden, Cockburn and Crookes, Tyndall, Huxley, Darwin, Stephenson, Rothschilds, Burdett-Coutts, Nightingale, Patti, Parepa Rosa, Irving, Sims Reeves.

An inadequate list, to not more than suggest the many men and women of eminence, whose lives enriched the Victorian era, in every department of human endeavor.

In her reign occurred the Chinese war and Indian Mutiny; the Crimean war; the Gold Coast and Zulu wars, the Soudan and the beginning of the Boer war, in which her nation was a belligerent. It witnessed the Mexican and American Civil Wars. The great Franco-German and Russo-Turkish wars. The Revolutions in France and Italy and south American countries. The abolition of slavery and freedom of the serfs. Through all these mighty upheavals the Queen of England preserved an irreproachable attitude of dignity, always loyal to her country and its allies.

The scientific, industrial, commercial and educational advancement of her Nation and of the civilized world was never equalled in any such period before. The good Queen in appreciative complacency welcomed and supported every progressive movement.

Her influence was for peace among Nations, progress among peoples, thrift, morality, and culture in society.

This humble utterance in honor of her hundredth anniversary is intended also as an acknowledgment of the Divine blessing, which sustained her throughout her long and glorious career. This blessing, the common one upon rulers who are righteous, was particularly invoked upon her by an apostle of the Lord Jesus Christ soon after she came to the throne.

It was but a month after her accession, when there arrived in England the first elders of the Church of Jesus Christ of Latter-day Saints, appointed by Joseph Smith the Prophet, to open the British mission under the direction of Elder Heber C. Kimball. He it was, some time later, who had the opportunity and exercised the privilege of invoking the blessing of God upon the Queen, as she passed graciously bowing before him on the way from her palace of Buckingham to the House of Parliament, though she was not conscious of this apostolic benediction.

Elder Kimball describes the incident as follows: "We saw her, as the Prophet Joseph had told us. She made a low bow to us, and we returned the compliment. She looked pleasant; small of stature, with blue eyes, an innocent-looking woman. Prince Albert is a fine looking man." Elder Whitney says: "The apostle Heber returned the salute with a hearty 'God Bless You,' addressed to the Queen as she passed." This blessing was sincerely pronounced

and wonderfully fulfilled. It is and has been a fact that this blessing has been continually invoked from the opening of the mission in England until the present time, and that all the servants of the Lord sent here, at first by the Prophet Joseph Smith and successively by those following after, have remembered the sovereign of this nation in their prayers.

They believe their prayers have been answered and that they have consequently found favor and protection, under the sovereign and the high government officials, whenever occasions have arisen for favor and protection. These have been few, and only sought in restraint of the intolerance of bigots and mobs, slanderers and narrow-minded agitators hired to stir up trouble.

The propaganda of our Faith has prospered. Tens of thousands of converts have been made and emigrated to the United States, where favorable conditions have caused them to become prosperous, wealthy and happy. Millions of our books, tracts and periodicals have been issued to the people of Great Britain from this office. Throughout the eighty years and more of our missionary labors here only minor conflicts, temporary and more often ridiculous than serious, have occurred between the missionaries and the people; and these have been quickly set right whenever appeal has been made to responsible authorities of the nation.

It is not easy, perhaps not possible, to prevent the ignorant manifesting their prejudice in acts of violence. The fact that throughout Victoria's reign the Latter-day Saints were vindicated by her judges and other high officials, and were always permitted to continue their ministry, was due to the fact that, with the sense of responsibility, these men in high places sought information and were not afraid to learn the truth.

Another incident of interest to readers of the *Star*, relating to the Queen, occurred in 1842. Copies of the Book of Mormon had been elegantly bound, and through the courtesy of Sir Henry Wheatley were presented to Her Majesty and the Prince Consort; and it was said they condescended to be pleased with the gift. The honor of attending to this matter fell to Elder Lorenzo Snow, who was at the time president of the London conference. He, after many years, became President of the Church.

Many thousands of the Latter-day Saints revere the memory of Queen Victoria. "British Day" is observed by them in Utah, when she is praised in oratory and song. This is accounted for by the fact that her reign covered so long a period of the history of the Church, and yielded so many converts to its doctrines; among them men and women of the highest intelligence, whose love of their mother country and its heroes has not been destroyed by transferring their allegiance to the "Land of the free and the home of the brave."

AN INTERESTING CEREMONY.

At the Sheffield conference on Sunday, May 25th, occurred an unusual incident of singular interest. It was the baptism of five deaf-mutes—one young woman and four men.

These came from Barnsley, where they, together with upwards of forty others, are under the care and instruction of Elder James Benfell, who has been in the Church several years. Elder Benfell is himself a deaf-mute. He is, however, highly educated, and a man of unusual ability and great skill in the sign language. He can articulate somewhat, also. Because of his animated manner, mobile face and wonderful gesticulation, he makes most people understand him almost as well as if he spoke. To those afflicted, he is not only a helpful instructor, but an inspiration. It is impossible to be with him and not partake of the influence, which so remarkably accompanies his every act and motion.

Throughout the conference he stood before the above candidates for baptism, and three or four others of their companions who had come with them, and delivered the translation of the speaker's words, as they were signed to him by Elder Potts, an expert also in sign language. It was all done so cleverly that this part of the congregation was as well instructed as any other.

When it came to the ceremony of baptism, Elder Potts carefully translated the brief explanation of this ordinance as it was delivered by Elder Junius F. Wells. The latter referred to the fact that Jesus was baptized, as they were about to be, going down into the water and coming up out of the water in the likeness of a burial and the coming forth into a newness of life. That He was baptized by John the Baptist in Jordan; and that this same John was sent by God and appeared to Joseph Smith and Oliver Cowdery as an angel from heaven, May 15th, 1829. He then laid his hands upon them and conferred upon them the Aaronic priesthood, which holds the keys of baptism by immersion for the remission of sins. In obedience to his instruction, Joseph and Oliver then baptized each other, and received wonderful testimonies and manifestations of the Spirit and power of God.

Every word of this was so deftly translated to the candidates that one needed but to observe their faces to know that it was perfectly understood and appreciated by them. Elder Benfell then went into the water and, speaking the words of the ceremony in the sign language, immersed each of the four brethren. The sister's immersion, immediately preceding, was by Elder Briggs, who also baptized another lady.

At the confirmation of all these, which followed shortly afterwards, under the hands of Elder Wells, President Hamstead and the local elders, the Spirit of the Lord was manifested in the delight of the new converts. Their countenances were fairly aflame with the happiness they felt. It was a testimony to all

who observed them. The evening session of the conference was made notable by their presence, as they appeared in very deed to be receiving the gift of the Holy Ghost in confirmation of their faith.

J. F. W.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' meeting-house, Sheffield, May 25th, 1919. There were in attendance: Elder Junius F. Wells, of the Liverpool office; President Joseph Hamstead of the Sheffield conference, and local elders from the Sheffield, Barnsley and Doncaster branches. President Joseph Hamstead presided.

The morning service; prayer by Elder James R. Bargh. The Sacrament was administered by Elders H. Stagg and R. S. Gregory.

President Hamstead extended a hearty welcome to all. Encouraged the saints to put forth an effort to become better men and women, and strive to possess the Spirit of God, to be united and love one another, to attend our meetings, and render obedience to the laws and ordinances of the gospel.

The Sunday-school, under the direction of Elder H. Stagg and Sister M. Fagan sang, "We are watchers, earnest watchers." The Kindergarten class of the Sheffield branch, under direction of Sister Ethel Barton, beautifully recited many of the Psalms. The Primary class of the Sheffield branch, under the direction of Sister Margaret Fagan, quoted passages and whole chapters from the Book of Mormon. The Sunday-school sang, "Happy song birds."

Elder Junius F. Wells addressed the meeting, and directed his remarks principally to the children and to the manner in which they should be brought up. Told how little children are a precious heritage from the Lord; said it is indeed a great privilege to be able to train them up in the Truth, as it is revealed in the gospel. We first have them blessed, then taught the first principles of the gospel; and when they are eight years of age baptized and have hands laid on them for the Gift of the Holy Ghost. He said that it was a hellish doctrine which taught that little children would be eternally damned if not baptized as infants, showing where this was contrary to the teachings of Christ. Read from III. Nephi, 18th chapter, showing that little children ought to be blessed, and not baptized. He also spoke on the ministry of angels. These are of two kinds; some are resurrected beings sent from God to minister to men, and others the spirits of good men and women who had died and are not yet resurrected. These minister to and care for little children that die, and are in the spirit world. The Book of Mormon was restored by an angel sent from heaven, as predicted by John the Revelator. Spoke of the time, which is not far distant, when the gospel will be accepted by tens of thousands of the House of Israel; how that little children of the

present day would yet be called to go into the world and preach the gospel of the kingdom of God, now on earth for the last time, never to be taken away, nor given to another people.

Benediction by Elder Charles Smith.

The afternoon session commenced at 2 p.m. Prayer by Elder Samuel Gratton.

President Joseph Hampstead presented the names of the general and local authorities of the Church, which were unanimously sustained.

Elder H. Stagg related first hearing Mormonism at a conference. Said he was pleased to be associated with the Latter-day Saints, as the gospel was broad, provision being made for all, that not one soul should be lost. He bore strong testimony to the truth.

Elder Charles Smith said he knows the gospel to be the power of God unto salvation, to all those who would believe and obey, stating that all who humble themselves before God will know whether the gospel is true or not; bore a strong testimony.

Elder Wilford Bradley, of the Derby branch, rendered a solo, "Have I done any good?"

Elder Oliver Shaw was the next speaker. He said the things of God were only understood by the Spirit of God, and the things of man by the spirit of man; we must strive after the Spirit by loving one another and trying to improve ourselves, that we might attain the highest degree of glory; because we shall only inherit what we have earned. Bore strong testimony to the truth of the gospel, and that Joseph Smith was a true Prophet of God.

Congregation sang, "In that bright and holy city."

Elder Junius F. Wells said it is the privilege of Latter-day Saints to be instructed by the Spirit of the Lord, and to expect to be spiritually fed when we come together to worship God. When we assemble together we each should offer up a silent prayer for our Father in heaven to inspire those who speak, that their words may become the Word of the Lord to us. The outside world cannot teach us the gospel because they have not the spirit nor the authority; we are the only people that have received that power and authority to preach and teach and administer in the ordinances of the gospel of Jesus Christ. True characteristics of Latter-day Saints are to be loving, charitable, to be forgiving and have forbearance one with another. The gospel being the eternal law of life, is for all people; all men are called to repent and render obedience to its laws and ordinances, and it will lead them on to perfection. If we live the gospel, power will be given us to suffer persecution and to overcome temptation. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Said he had lived under six presidents of the Church, and knew they were men of God; asked the saints to support all those in authority over them, and see

that we do our duty by warning our neighbors. Bore a strong testimony, and asked the blessing of God upon the saints.

Benediction by Elder James E. Bradley.

The evening session commenced at 6:30. Prayer by Elder George C. Wilson. Sacrament was administered by Elders R. H. Briggs and J. Potts, assisted by Brothers Ernest and Charles Potts.

Sister Laura E. Stagg recited, "The latter-day kingdom."

Elder James R. Bargh said he had benefited by studying the gospel, which had broadened his view of life, making him feel better towards mankind than he otherwise would. Men can only be made alike through the gospel; no matter how successful we are in this life, there will come a time when we shall feel something lacking. It is then that we must open our hearts and ears, and when our finer instincts are appealed to we may have the spirit of love and look for that which is noble and true in our fellowmen. Said he knew the gospel to be true.

Sister Hilda Shaw rendered a solo, "Charity."

Elder Junius F. Wells said he felt grateful to our Father in Heaven for the Spirit that had characterized our meetings. He told the new converts to be humble and seek after the gifts of the Holy Spirit; we must acknowledge the hand of God in all things, even in our afflictions. Related an incident showing how cheerful a certain brother of the Church was, though he was afflicted with total blindness. There has never been a dispensation of the gospel, from Adam to the present time, but what has come through the ministering of angels. Angels of authority are those who have been on this earth having the Priesthood. He told of Moroni bringing the plates to Joseph Smith, telling him that his name should be spoken for good and evil throughout the world; how literally this has been fulfilled. He said that the ancestors of Joseph Smith were intelligent, industrious people. It was an ignorant slanderer that said otherwise. The responsibility rests on us to come together more often, and live our religion, as we are the only people entrusted with the authority to speak in the name of the Lord; that we may set the example to the outside world, and ask them to read and study for themselves, that they may know that this is the truth, and that we are the elect of God.

President Joseph Hamstead thanked all those who had participated in making the conference a success, and urged the saints to attend their meetings.

A Priesthood meeting was held on Saturday, May 24th, 1919, at 7 p.m., President Joseph Hamstead presiding. There were in attendance Elder Junius F. Wells, of the Liverpool office, and several local elders from the Sheffield and Barnsley branches. The local elders reported conditions in their various branches. Elder Wells gave some valuable instructions.

MARGARET FAGAN, Clerk, pro. tem.

FROM THE MISSION FIELD.

Change of Address.—The address of the Sheffield conference: 33 Quarry Street, Rosehill, Rawmarsh, near Rotherham.

Concert.—A concert was given Saturday, May 24th, 1919, by the Sunday-school, of the Bradford branch, for the purpose of raising funds to give the children a treat on Whit-Monday. It was well attended and very successful.

Lecture.—A large and interested gathering received much instruction and inspiration from a lantern-slide lecture by President James Gunn McKay, on May 20th, 1919, at Deseret, London. This lecture is entitled, "The Land of Joseph," with views of the Yellowstone National Park, and of Utah.

Social.—May 22nd, 1919, an enjoyable social was held by the Holloway Branch Relief Society, London. A large and happy gathering attended. Much financial assistance was received. Among the items of the interesting program was a violin solo by Elder Jesse D. Jewkes, of the South African mission.

Reorganizations.—May 22nd, 1919, in company with Elder R. H. Sanders, President Arnold G. Holland visited the Leeds branch and reorganized the Mutual Improvement Association with the following officers: Samuel Mitchell, president; George H. Whitley, first, and Herbert Clapham, second counselor; Annie Anderson, secretary and treasurer. Chaplain Calvin Smith assisted in setting apart the officers.

Ramble.—On Saturday, May 17th, 1919, about one hundred of the elders and saints of the Liverpool, Manchester, and Leeds conferences, met at Todmorden, which lies in the center of the three districts, for a picnic. They walked to Walsden, two miles distant, and there spent a very enjoyable afternoon, playing games and singing the songs of Zion. The object of the ramble, which was to foster a spirit of friendship and brotherliness between these adjacent conferences, was certainly achieved.

Baptisms.—May 24th, 1919, a baptismal service was held in Bradford, Leeds conference, when six applicants were baptized by Elders Reginald H. Sanders and Arnold G. Holland. They were confirmed at the water's edge by the elders present, and instructions given by Elder Gardham Stainton and Brother John W. Turner.

On May 25th, 1919, at Sheffield, a baptismal service was held, between the conference meetings, at which instructions were given by Elder Junius F. Wells, and six candidates were baptized, two by

Elder Robert H. Briggs, and four by Elder James Benfell, who is a deaf-mute, as were five of those baptized. The ceremony was performed in the sign language.

Convention.—A lady-missionary convention of the Leeds conference was held May 24th, 1919, at Bradford, President Holland presiding. Sister Mary E. Sanders spoke upon tracting, Elder Reginald H. Sanders treated gospel conversations, Elder R. H. Summers of the Hull conference spoke, illustrating how to teach; Sister Elizabeth Clapham sang a solo, and President Holland made concluding remarks. The sisters are going out to other branches, as often and as long as possible, giving their holidays for this purpose. The first appointments of this nature were made at this meeting and the sisters responded valiantly. The lady missionaries were given the work on Sunday 25th, in speaking at the open-air meetings as well as at the indoor meetings, in all the branches of the Leeds conference; and the responsibility was well discharged.

JOSEPH F. SMITH.

A man whom we could not but love,
As brother, father, friend;
A rock of strength, a fire aglow;
A power to make and mend.

A soul that ran, but did not flee;
Commanded, yet obeyed;
Bowed not to wrong, yet on his knee
For erring ones he prayed.

A guide who never once forgot
The way to faith and cheer;
He nobly wore, without a spot
The mantle of a seer.

GEORGE H. BRIMHALL.

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